

The clear understanding yon taŸe
given me (is
given) "by no one else; and, (so gifted), I
tare com-
posed this hymn to you, intimating my
wish, for
sustenance.

2. I have heard, INBKA and AGOT, that
yon are
more munificent givers than an
unworthy bride-
groom^a or the brother of a bride.^b
Therefore, as

^a *Vijdnidtri* L The prefix <cā indicates, according to
the Scholiast,
a son-in-law (*jdmdtri*) who is not possessed of the
qualifications
required "by the *Yedas*, and who is, therefore[^]
obliged to conciliate
Ms father-in-law "by liberal gifts ; which is, in fact,
paying for,
or buying, his wife; as "in the interpretation of this
stanza, by
Ydska, it is said (*Ninikia*, YL, 9), that the
vijdmtri is the
mummdpta[^] the unfulfilled, or unaccomplished[^]
bridegroom,
which implies, according to some, that he is the
hnsband of a
purchased bride (*Iritd-pati*). This recognition, in
the [^]*eda*, of
the act of receiving money from the bridegroom is
at variance
with the general tenonr of the law of marriage, as
laid down by
Manii} wMch condemns the acceptance of
anything, by the father
of a maiden, beyond a complimentary present, and
censures the
receipt of money, as equivalent to a sale: "Let no
father who
knows the law receive a gratuity, however small,
for giving his
daughter in marriage; since the man who, through
avarice[^] takes
a gratuity for that pmpose is a seller of Ms

offspring." (Laws of
Mamtj ni_v 51.) And, again: " A bribe, whether
large or small,
is an actual sale of the daughter;" although a bull
and eow might
be given at a marriage of saintly persons or
Rishis. (*Ibid.*, 53.)
We have, here, therefore, aa indication of a
different condition
Df the lavs of marriage.

^b The &*ydl*a₃ the brother of the maiden, who
makes her gifts
through affection. The word is derived, by *Yds&a*,
from *sya*, a
winnowing-basliet, and *Id*, for *Mfd*₉ fried grains,
which are scat-
tered, at the marriage ceremony, by the bride's
brother.